A SERMON

Preached at the

FUNERALS

OF

The Reverend and Faithful Servant
Of Jesus Christ in the Work of the Gospel

Mr. *SAMUEL COLLINS*,

Pastor of the Church of Christ at
BRAINTREE *in* ESSEX,

Who

Exchanged this Life for Immortality
In the 77 year of his Age,
In the 46 year of his Ministry there,
In the year of our Lord 1657.

Preached
By MATTHEW NEWCOMEN Mini-
ster of the Gospel in the Church of *Dedham*

LONDON,
Printed by *D. Maxwell for W. Weakley* at *Ipswich*,
and are to be sold by *F. Rothwell* at the Fountain
in Cheapside, and *Rich. Tomlins* at the Sun
and Bible in Pye-corner. 1658.

XUM

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ACT. 13. 36.

For David after he had served his own Generation by the will of God fell on sleep, and was laid to his Fathers, and saw Corruption.

FUneral Sermons are much condemned by some in these Times; and *Funeral Speeches*, Speeches in *Commendation* of the Deceased much more, yet certainly there is a warrantable use of Both, though the

latter of these hath suffered much abuse: Might the *Practice of Antiquity*, and the *Custome of the Church* (which in things not precisely determined in Scripture with the Apostle *Paul* are no contemptible Arguments:) might these, I say, be heard, the Controversie would soon be ended. For it hath been the Practise of the Church of Christ *ab antiquo* to solemnize the Funerals, especially of such as have been eminent in their Lives, with such kind of *Speeches* or *Sermons*, as appears in the Writings of many the most Illustrious Lights, especially of the Eastern Churches.

Introductio Realis.
In quibus Scriptura nihil certi definit mos populi Dei & instituta majorum pro lege habenda. August. 1 Cor. 11. 19.

And for Warrant from *Scripture*, we have thus much to say,

First, For the *People of God*, when one of their Brethren or Sisters is taken from them by the stroak of death, to assemble themselves together to give him a *Solemn and honourable Interment*; This is undoubtedly and beyond all question warranted from the frequent (I might say almost constant) practise of the Saints in the *Old Testament* and in the *New*: Instances in the *Old Testament* you have in the Burial of *Jacob*, and *Aaron*, and *Samuel*, and others, whom I spare to men-

mention, they are so numerous.

I shall only mention one in the *New Testament* in the Gospel Church, and that is the Instance of *Steven*, Acts 8. 2. *Devout men carried Steven to his Burial, and made great Lamentation over him.* Though then it were a dangerous time *flagrante persecutione*, the fire of persecution being newly broke forth upon the *Christian Church*, and *Steven* being the Man that had beene sacrificed in those flames as the first fruits of the Gospel, yet they were not, they would not be discouraged from this work of humanity and Christian Charity, but *Devout men carried Steven to his Burial.*

Devout men:] It is likely there were more of them then would just serve to carry his corps to the Grave. If there were some that had so much zeal and charitie, and courage in them, as to carry him, questionlesse there were others that had so much zeal, charity & courage as to attend him: *Devout men carried Steven to the grave, and made great lamentation over him.* It is not then unbecoming *Devout men. Godlymen*, to accompany the corps of a deceased friend, brother, fellow Christian to the grave, nor to take up a *Lamen-*

tation over him, and say as the Prophet of *Bethel* over his fellow Prophet, *Alas my Brother!* 1 Kings 13.30. or *Ah Brother, ah Sister, ah Lord,* or *Ah his Glory. Ferem.* 22. 18. This is clearly warranted, you see by presidents from Scripture.

This being warranted by president from Scripture, I assume in the second place it cannot be unwarrantable for a *Minister of the Gospel,* when a company of Christians are thus met together to attend a Burial to take that opportunity of speaking to them from God and from his Word something that may be seasonable and suiting to the present providence; something that may put them in remembrance of their own mortality, and quicken them to prepare for death, to improve the time of present life, or to lay hold upon eternal Life, *&c.* (Some or all of which are the ordinary Subjects and the proper scopes of our Funeral Sermons) for a Minister thus to do, cannot justly be thought unwarrantable; certainely that charge, that solemne charge which the Apostle gives *Timothy* and in him all the Ministers of the Gospel

ſpel, 2 *Tim.* 4. 2. *To preach the Word, to be inſtant in ſeaſon and out of ſeaſon*, doth more then warrant this. When is a Sermon of *Mortality* in ſeaſon, if not at a *Funeral* when an *example* of Mortality doth, *oculeſ ferire*, lye before our eyes? When is an Exhortation to *prepare* our ſelves for *death* ſeaſonable, if not at a *Funeral*, when a real *ſpectacle* of the *ſpoil* and *triumph* of *death* is before our eyes? When is a Sermon to excite us to make ſure of *Eternal life* more in ſeaſon then at a *Funeral*, where we ſee by occular and evident experience how ſhort, how vaniſhing, how uncertain this preſent life is? But what ſhould I ſtand diſcourſing any longer about this particular, when God himſelf hath witneſſed from from heaven his Approbation of Funeral Sermons by bleſſing them to the good of ſouls, as ſome of you, I hope, can witneſs from your own experience. And not many daies have paſſed ſince I heard a Reverend & very ſucceſsful * Miniſter of the Goſpel ſay, *That he had ſeen the greateſt fruit of Funeral Sermons of all the Sermons that every he preached.*

* My Revere Friend and Neighbour John Wall, M. ſometim preacher at M chaels Corahi Late at Brom ly Magna in E ſex.

And for *Funeral Speeches* (3ly.) though I have not used them much nor shall, yet I neither do nor dare condemn those that do use them, so it be done with moderation, and with caution, and where there is indeed just cause of commendation. For why may not I *make a Speech* in the praise of one deceased, as well as another write *a Poem* in the praise of one deceased? Why may not I by mentioning the virtues & graces, the usefulness & serviceableness of a deceased Christian, labour to affect my own heart and the hearts of others either with thankfulness to God for the graces bestowed on him, or with grief for our losse in the withdrawing of him? 2. With holy Emulation to imitate and follow his example and pattern: Why may not I do this in a *Speech* as well as another in a *Poem*? and I am sure this latter hath president in Scripture; thus *Jeremy* lamented for *Josiah* and made Poems, Verses in memorial of him for the people to sing, as you may read 2 *Chron.* 35. 25.

Object. But you will say, *Josiah* was a man none like him. Well, be it so; what do you say then of *Saul* and *Jonathan*?

David

David you know wrote a Poem in the praise of them, you have it in 2 *Sam.* 1. *The Beauty of Israel is fallen upon the high places: how are the mighty fallen*, &c? What shall we say of that Poem of *David?* was it a flash of wit, a Pang of natural affection? God forbid that we should so think: was he not rather guided by the same blessed and holy Spirit that inspired him in his other Poems? surely yes; or this would never have been *Legitimated* and *Canonized* in Scripture amongst the rest. From whence I infer, That it is lawful and agreeable to the will of God, and the wisdom of his Spirit, to make an honourable mention of such when they are dead, who have done things worthy of praise when they lived.

So much for the Justifying of our solemn meeting and action upon this occasion. I come now to the Text.

Introductio Textualis.

In this Chapter from the 16 verse to the 41, you have an excellent Sermon preached by *Paul* (not the first Sermon that ever *Paul* preached but) the first Sermon of *Pauls* that ever the *Holy Ghost* put upon Record. Preached at *Antioch* in

in *Pisidia* (so called to distinguish it from that other *Antioch* which was in *Syria*) where the Name of *Christian* was first minted, and the Disciples were first Baptized into the *Christian Name*, Acts 11.26. from which *Antioch* it was that *Paul* was separated, *chap.* 13. 1. and sent forth to this journey, in which journey coming first to *Selecia*, v. 4. and from thence sailing to *Cyprus*, v. 4. after some time there spent in preaching the Gospel, they came to *Perga* in *Pamphilia*, v. 13. & from thence to *Antioch* in *Pisidia*, v. 14.

Built by Seleucus Nicanor.

To this City *Paul* and *Barnabas* (guided by the Spirit of God) came and went (saith the Text) *into the Synagogue upon the Sabbath day, and sate down.* The *Synagogue* was the place where the people of the *Jews* did ordinarily meet together every *Sabbath day* for the reading of *Moses* and the *Prophets*, and the performing of other duties of worship unto God. Hither *Paul* and *Barnabas* resort, and here they sate them down as quietly and composedly as any other that were present in the Assembly, offering no interruption nor disturbance all the while the Scriptures were in reading.

And

And after the reading of the Law and of the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye men and brethren, if you have any word of Exhortation for the people, say on, v.13. The *Evangelist Luke* here shows (saith *Calvin*) *Non omnibus permissum fuisse loqui.* It was not free for any one that would to speak in that Assembly. But that the work of Exhorting did lye upon *certain* men, even those whom the *Evangelist* cals the *Rulers of the Synagogue*, it did belong to them after the reading of *Moses* and the Prophets, to instruct & exhort the people out of that wch had been read. Therefore *Paul* and *Barnabas* do not presently as soon as the exercise of Reading was finished fall a speaking, least by their over much hastiness they should cause disturbance, *sed modestè expectant*, but modestly expect till they have leave given them to speak; and that by those, *penes quos publico consensu Autoritas erat*, to whom authority in the Synagogue did belong by publick consent the Rulers of the Synagogue, and they supposing *Paul* and *Barnabas*, even by their countenance and garb,

Calvin. ad loc.

Non

Gualter. ad loc. *Non esse vulgares homines* (as one speaks) to be no ordinary men, sent to them saying, *Men and brethren, if you have any word of Exhortation for the people, say on.*

Calvin. ad loc. We know, saith *Calvin*, how corrupt the state of the people of the Jews was at this time, and the *Evangelist* tells us afterwards in the process of this History, how proud and refractory these very *Jews* of *Antioch* were in rejecting the grace of *Christ*. Yet thus much good, saith he, remained still among them, that there was *Decency* and *Order* in their Assemblies. [*Quo magis pudenda est deformis confusio quæ hodie inter eos qui Christiani haberi volunt conspicitur.*] By so much the more shameful, saith he, is that deformed confusion that is seen at this time among those that would be counted Christians. *Gualter* also takes notice of several things commendable and imitable in this Jewish Assembly, as their coming together on the Sabbath day, their demeaning themselves decently and modestly in their Assembly, their reading of *Moses* and the Prophets, and in conclusion, *Et illud quoque Laudem meretur, &c.* And this also is praise-

me-

worthy (saith he) that no man among them takes liberty to speak, unlesse he be lawfully required; therefore *Paul* and *Barnabas*, though sent by the *Holy Ghost*, would not speak till called to it; *Minimè itaque ferenda est Anabaptistarum intemperies, &c.*

Being thus invited *Paul stood up*, v. 16. *and beckning with his hand* (as men use to do that would bespeak silence and attention in those to whom they speak) he said as followeth to *v.* 41.

In which speech of *Pauls*, we have considerable, *first*, The *Introduction* that *Paul* useth to his *speech*, v. 13. *secondly*, The *Narration*, or body of the *speech* in the following verses.

First, The *Introduction*, in these words, *Men of Israel, and ye that fear God, give audience.* Where marke the loving and respective Compellations that *Paul* useth, *Men of Israel, and ye that fear God!* How doth *Paul* (being a stranger) know that there were any among them that feared God? The event shewed afterwards that they were so far from *fearing God*, as they *blasphemed him* v. 45. But that was more then *Paul* knew. At the present

Paul

Paul found them met together in the worſhip of *God*, as men ſhould do that *fear God*, and therefore he hoped and judged the beſt of them; *Men and brethren*, ſaith he, *and all ye that fear God, hearken.*

Having thus Prefaced, he proceeds to his diſcourſe, which diſcourſe or Sermon of *Pauls*, may, as one ſaith, be well called, *A ſhort ſum or Epitome of the whole Scripture.* But eſpecially it is a *Hiſtory* of the manifold grace and mercy of God towards his Church and people.

Pelargus ad loc.

Firſt, In their *Election*, The *God of this people of Iſrael choſe our Fathers*, v. 17. *Secondly*, In his *Magnifying* them in *Egypt*, by the wonders which he there wrought for them, *And exalted the people when they dwelt as ſtrangers in the land of Egypt. Thirdly*, In his *bringing* of them out thence, *And brought them out of it with an high hand*, v. 17. *Fourthly*, In his *Indulgence* and patience towards them in the wilderneſs, v. 18. *And about the time of forty years ſuffered he their manners in the wilderneſs. Fiftly*, In putting them into *Poſſeſſion* of the Land of *Canaan*, v. 19, *And when he had deſtroyed*

stroyed seven nations in the land of Canaan, he divided their land to them by lot. Sixthly, In *Establishing a Civil Government* among them, first, by *Judges*, *He gave unto them Judges*, v. 20. And afterwards (upon their desire) by *Kings*, delivering that government, first to *Saul*, v. 21. *Afterward they desired a King, and God gave unto them* Saul. But the *Kingly Government* was established by *God upon the house of David*, v. 22. *He raised up unto them David to be their King*, &c. and having recited these particular mercies of God to his people, he makes a great leap from the dayes of *David* to the dayes of the *Messiah*, the Son of *David*, and shuts up his Catalogue of Mercies with the mention of the *greatest* and freshest mercy, namely *Gods* sending a *Saviour* out of *Davids* loynes according to his promise, v. 23. *Of this Mans seed hath God according to his promise raised unto Israel a Saviour Jesus.*

Now this being the *principal Nail* that the *Apostle* had to drive and *fasten* in that Assembly, he spends the rest of his Sermon in *driving that Naile home*; proving that this *Promise* made

to

to *David* was *fulfilled* in the same *Jesus*, whom their Rulers at *Jerusalem* Crucified: And this he proves, First, By *Johns* coming, as his fore-runner, to preach Repentance according to the Prophecyes of *Isaiah* and *Malachie*, v. 24. *When John had first preached before his coming the Baptism of Repentance to all the people of Israel.* Secondly, He proves it by the expresse Testimony that *John* gave of him, v. 25. *He said, I am not he, but behold there cometh one after me, &c.* Thirdly, He proves it by the fulfilling of the ancient Prophecies of Scripture in his cruel and causeless death, v. 27, 28. *For they that dwelt at Jerusalem and their Rulers, because they knew him not, nor yet the voice of the Prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet they delivered him to Pilate that he should be slain.* Fourthly, He proves the same thing by his Resurrection from the dead, v. 29. 30 *And when they had fulfilled all that was written of him, they took him down from the tree and laid him in the Sepulchre; But God raised him from the dead.* Which

Isai. 40. 3
Malach. 3. 1.
4. 5, 6.

Re-

Resurrection of the Lord Jesus is proved,

1. By the Testimony of Eye-witnesses, *v.*31. *And he was seen many days of them who came up with him from Galilee to Jerusalem, who are his witnesses to the people.*

And 2. He proves this Resurrection of Christ, by Testimonies of Scripture foretelling his Resurrection, *ver.* 34,35,36,37. Then you have the Application of all this to the hearers in particular, *v.*38,39. And so the Apostle concludes his Sermon with a serious admonition to his Hearers not to despise nor reject this offered Grace.

In all which discourse and carriage of *Paul* you have nothing but what doth really evidence that Blessed and Holy Spirit, whose fruits are *Love, Peace,* Gal. 5. 22, 23 *Long-suffering, Gentleness, Goodnesse, Faith, Meekneſſe, Temperance.* Here is not one bitter boysterous intemperate word in all this Discourse of *Pauls.*

How far are they from this *Apostolical Spirit,* that pretend in these times

to

to be the only *Apostolical men*, and to be *guided* and *acted* by as *Infallible a Spirit*, as the Apostles themselves were: They will tell you, the *Spirit* moves them, and bids them *go to such a Town, to such a Meeting-place*; Well: what do they when they are there? Do they sit as *Paul* and *Barnabas* did, and demean themselves with gravity and reverence becoming such an Assembly? No, but carry themselves in such a proud, scornful wild, disdainful manner, that their very presence is a disturbance to the whole Congregation. Do they wait till they are invited and called to speak, as *Paul* and *Barnabas* did? No but as soone as the last word is out of the Ministers mouth (if not before) they blow their Trumpet, sound their Alarm, bid defiance to him, his Doctrine and Calling.

And when they speak, what? Do they use sober, meek and gentle speeches, as the Apostle *Paul* here, *Men of Israel, and all ye that fear God.* Do they bring cleare evidence, Scripture Arguments, and solid Reasons, as the Apostle *Paul* here doth? No, but break out into bittereſt

bittereſt railings and curſings, condemning for Hypocrites, and Damned, and full of the Divel all but themſelves. Whether theſe men be acted by an *Apoſtolical Spirit* or by a *Diabolical Spirit*, whether their Tongues be touched with a Coſe from the Lords Altar or ſet on fire of Hell, it is eaſie to judge, if it be true which our Saviour ſaith, *By thy words thou ſhalt be Juſtified, and by thy words thou ſhalt be Condemned.* Mat. 12. 37.

Out of this whole Diſcourſe of *Pauls* I have made choice of the words of the 36 verſe to inſiſt upon at this time, and upon this Occaſion, *But David after he had ſerved his Generation, by the will of God fell on ſleep, and was laid unto his Fathers, and ſaw Corruption.*

Which words are a prevention of an Objection that might be made againſt a Scripture which the Apoſtle in the verſe immediately foregoing had cited out of the ſixteenth Pſalm to prove the Reſurrection of Chriſt, in theſe words, *Thou ſhalt not ſuffer thine holy One to ſee corruption.* Now leſt the Jews ſhould in their hearts object that this place might be ſpoken by *David* of himſelf, the Apo- *Scopus Verborum.*

ſtle Anticipates this, and ſhews that this *place* cannot be *competent* to David *properly* and *directly*, but *only* as he was a *Type* of *Chriſt*, and by way of *participation*, as he ſhould, together with the reſt of the godly, be raiſed up by Chriſt. *For David after he had ſerved his own Generation by the will of God, fell on ſleep, and was laid to his Fathers, and ſaw corruption.*

Diviſio Textus. In which words we have conſiderable *firſt*, the perſon ſpoken of, *David*; ſecondly, the employment of this perſon, he *Served*; thirdly, the Object on which he beſtowed his pains and ſervice, *his own Generation*; fourthly, the moving, or ordering, or regulating cauſe of this, *the will of God*; fiftly, the iſſue and event of this in three particulars, firſt, *he fell on ſleep*, ſecondly, *he was laid to his Fathers*, thirdly, *he ſaw corruption.*

Explicatio Verborum. *David*, a man whom God found out and framed according to his own heart, and took from following the Ewes great with young to feed and Rule his people Iſrael, whom God advanced from a mean and low condition to the higheſt

Pina-

Pinacle of honour, setting his Throne higher then the Kings of the earth. Psalm 89.27

He

Served, not *Himself* by an Exorbitant, Arbitrary Government, as his predecessor *Saul* had done, but he *served Others, he served All, he served his own Generation.*

That word *Generation*, is a word of frequent and various use in Scripture. I shall not lead you through them all, I shall only give you notice of four or five,

First, Sometimes it signifies a Succession of men begetting and propagating one another, so in the first of *Matthew* there are reckoned from *Abraham* to Christ two and forty Generations, that is, Successions of children standing up in their fathers rooms.

Secondly, Sometimes it signifies All the men that live together at the same time; so *Gen.6.9.* it is said of *Noah*, *That he was a Just man and perfect in his Generations*, that is, among the men of that Age wherein he lived.

Thirdly, It signifies men of a like quality and disposition, though they live in

ſeveral ages and periods of time, as *Pſal.* 14.5. *God is in the Generation of the righteous.* And Pſal.24.6. *This is the Generation of them that ſeek thee.*

Fourthly, Sometimes it ſignifies a family or nation; ſo *Mat.*24.34. *Verily, I ſay unto you, this Generation ſhall not paſſe till all theſe things be fulfilled.* Which words cannot be underſtood of that particular Race of the Jews which were living upon the earth in our Saviours dayes, for they are paſſed away long agoe, but muſt be underſtood of the people and nation of the Jews in all their decurrent ſucceſſions. And the meaning of the words muſt be this, That whatever devaſtations and deſolations ſhould come upon *Jeruſalem* according to the Predictions of that Chapter, the Jews ſhould yet remain a People, a Nation diſtinct from all other Nations, though ſcattered among them all the world over, even to the coming of Chriſt in Judgment. That whereas other Nations living among ſtrangers become incorporate with them in a few Generations, only the Jews wherever they live ſtill remain a Nation diſtinct from all other

other Nations. And this is the sense of the word Generation in that place. So *Matth. Flacius Clavis Script. part.* 1. *ad verbum.* In this place it is to be taken in the second sense. *David served his own Generation*, that is, that company of men with whom he was Contemporaneous, who lived all the same time that he himself lived. Unless you will adde a

De sensu hujus Loci qui plura velit Consulat Commentarios in primi Gerbardi continuationem Harmoniæ.

Fifth sense of the word, whereby it signifies the age or terme of life, which sense some contend for in that forementioned place, *Matth.* 24.34. and so the meaning is, *David served his own Generati-* that is, *David* was an useful, serviceable man all the dayes of his life, even to his dying day, for *David after he had served his own Generation by the will of God, fell on sleep.*

By the will of God, or by the counsel of God, τῇ τοῦ θεοῦ βουλῇ, which *Incisum* or branch of the Verse is variously pointed in several Coppies; some cut it off from the foregoing words and affix it to the word following, and making a *Comma* at the foregoing word ὑπηρετήσας, they read it thus τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη, *By the will of*

God he fell on sleep. So *Arias Montanus* in his Interlineary. And so some other Coppies; and this Punctation *Erasmus* followed in his Latine Translation. But *Beza* rejects this pointing wholy, and saith, *Hæc distinctio neque in vetustis codicibus reperitur, neque ullâ ratione nititur.* Neither doth *Stephanus* take any notice of it in his *Varia Lectiones* upon the New Testament. Therefore the more true and right reading of the Text seems to be that which our Translation follows, wherein that Phrase [*By the will of God*] is annexed to the words foregoing, and the Text thus read, *For David after he had served his own Generation by the will of God, fell on sleep.*

And yet even so read, the words as *Camerarius* hath observed, have Ἀμφιζολίαν *quandam*, a kind of Ambiguity, although so far from being hurtful that it is profitable, for that phrase *by the will of God*, may be referred either to the *Generation*, and so the meaning is, *David* served that *Generation* which it was the *will and counsel of God to cast him upon.* Or else it may be referred to the service that *David* did to his Generation, and so the

mean-

meaning is, *David* served his own Generation, not after his own will, or fancy, or humor, or the humours, fancies or wils of other men, but after the will of God, *For David after he had served his generation by the will of God, fell on sleep.*

Fell on sleep,] That's a Phrase often used in Scripture to signifie death, especially of the Righteous, it's usually said of them, as of *David* here, *he fell on sleep.*

And was laid to his Fathers] That phrase is often also used in Scripture of the Burial and Interment of the Saints, *he was laid to his Fathers.*

And saw Corruption,] That is, his body rotted in the grave: *Videre significat sentire aut experiri aliquid.*

The words (like *Joseph*) are a fruitfull Branch, from whence might be gathered many comfortable and profitable doctrines, as namely, *Deductio Doctrinarum*

1. *First*, In the general from the mention which the *Holy Ghost* here makes of *David*, which you see here as in other places of Scripture is altogether honourable, here is no mention of any *dis-ser-*

vice David did his *generation*. Not one word of his being the occasion of the death of 85 of the Lords Priests in one day, they, their wives and their children; Not a word of his defiling *Bathsheba* or murthering *Uriah*, or Numbring the people which cost the lives of seventy thousand in three dayes. Not a word of any of this, but only what an useful serviceable man he was.

Thence observe in the first place, *That God values those that are in Christ, and have repented of their sins, not according to the evil but the good that hath been in them.*

Secondly, and more particularly, *That several particular persons have their several particular generations to serve in.* David here in the Text served *his* generation, so *Noah his*, so *Moses his*, so *Paul his*: The service that *Noah* did would not have been proper nor suitable in *Moses* his generation, nor *Moses* in *Davids*, nor any of them in *Pauls*. Several persons have their several particular generations to serve in.

Thirdly, *That particular generation which every person is to serve in is allotted him*

him by the counsel and will of God; For David after he had served his own generation by the will of God, it is not by chance that men are cast upon the generation they live in; men are not thrown into the world by God as we cast Counters out of a bag, neither knowing nor regarding which comes first, which last: No, God who doth all things in number, weight and measure, he, from Eternity, hath appointed and allotted unto every man the Age and Generation he shall serve in. Act. 17.26. *He hath made of One blood all Nations to dwell upon the face of the earth, and hath determined the times before appointed, and the bounds of their habitations.*

Fourthly, *It is a great honour to the greatest man upon earth to be serviceable to and in his own generation.* *David* though a *King*, yet this is spoken of him by way of *Praise* and Commendation, *He served his own generation.*

Fiftly, *It is a good mans honour to be serviceable to his generation his whole time*: *David* served his *generation* not an *Apprentiship* only, or *three Apprentiships*, as *Jacob* served *Laban*, but his *whole* Life time;

time; he *served* his *generation* till he *fell* on *sleep*. His *serving* his *generation* was not like *Tiberius* his *Quinquennium*.

Sixtly, *The Rule of our serving our generation must not be our own will nor the will of men, but the will of God*: For *David* served his own generation by the will of God.

7ly, *There is a time when all our serving of our generation shall cease and we shall fall asleep*: For *David* after he had served his own generation by the will of God, fell on sleep.

Eightly, *The death especially of the righteous and godly it is a sleep*.

Hoc ex varia Lectione.

Ninthly, *The time of mens sleeping the sleep of death it is determined and appointed by God*: Dayid fell on sleep by the will of God.

Tenthly, *God will have his children serve out their generation before they dye*: It was not the will or counsel of God that *David* should die till he had served his generation.

Eleventhly, Men by death are laid to their Fathers: *Eunt ad plures* was the Heathens phrase of death, *Eunt ad patres*.

is

is the Scripture phrase: *David fell on sleep and was laid to his fathers.*

Twelfthly, and lastly, *All that ever dyed or shall dye (except the Lord Jesus Christ) all else even the greatest and holiest must and shall see Corruption:* David, a *King*, yea, which is more, a *Saint*, and which is yet more, a *Prophet*, yet he saw Corruption. Only the Lord *Jesus Christ*, because he saw no Corruption in the womb, he saw no Corruption in the grave; because there followed no *Corruption* of sin upon the *union* of Christs Soul and Body in his *Conception*, there followed no *Corruption* of body upon the *dissolution* of that union. *But* David *after that he had served his own generation by the will of God, fell on sleep, and was laid to his Fathers, and saw Corruption.*

So that you see my Text, like *Iacob*, out of whose loins issued *twelve sons*; or like *Elim*, where the people of Israel met with twelve wells: Or the five *particulars* of this Text are like those *five loaves* (of which you read in the Gospel) which being broken multiplyed into *twelve baskets full.* I shall empty but one of these *Baskets* for your entertainment at this

this time, and lead you but to one of these *twelve wells* for your refreshing, & and that is the *Doctrine* which is the fourth in order, and was laid down in these words,

Doctrina elaboranda.

That it is a great honour to the greatest upon earth to be serviceable to and in his own generation.

David, though a *King*, though a *Saint*, though (in some sense) a *King of Saints*, yet this is spoken of him in his praise, *He served his* (or in his) *own generation.*

Explicatio Doctrinæ.

In the Original it is ἰδίᾳ γενεᾷ ὑπηρέτησας, the word signifies not a verbal superficiall complemental service, such as our Times abounds with the profession of, (your servant Sir, is in every mans mouth) but a Real, Painful, Laborious service. The word ὑπηρέτης most properly signifying one that takes pains and tugs at the Oar. *David* found the *Church* and *Commonwealth of Israel* in a Crasie, Leaky condition, and he laboured hard and took pains to *serve his generation*, and to bring that weather-beaten bottom the ge-

generation was imbarked in, into safe Harbor.

The words is used *Act.* 20, 34. to signifie to serve by way of relief: *These hands* (saith the Apostle) ὑπηρέτησαν *have ministred to my Necessities, and the necessities of them that were with me.* So *David served his own generation*; that is, he ministred to the Necessities of his generation. In *Acts* 24, 23. it signifies Courtesies and Offices of Love, where it is said, *Felix* commanded the *Centurion* to keep *Paul*, and let him have his liberty, and to *forbid none of his friends* ὑπηρετεῖν, *to minister to him*, to do any office of Love to him. So *David* ἰδίᾳ γενεᾷ ὑπηρέτησας, did many offices of Love to his generation, and this was his praise and honour. This is as it were *Engraven* by the *Holy Ghost* upon his *Tomb-stone* in stead of all other *Encomiums*, he served his own generation. And this every man how great soever should look upon as his greatest honour, saying with *Maximinius* the Emperor, *Quo major sum eò magis laborare cupio*, The greater I am the more work I desire to do. And make that his *Motto* which was once the *Motto* of

of the Prince of *Wales*, *Ich Dien*.

You may consider *David* in a *threefold capacity*; first, in a *Private Capacity*, as a *Member* of the *Jewish Commonwealth*; secondly, in his *Politick Capacity*, as a *King* in Israel; thirdly, in his *Ecclesiastical Capacity*, as a *Member* of the Church of the Jews; and in all these you shall find *David* doing *eminent service* and Offices of Love *for his generation*.

First, In his *Private Capacity*, David *served his own generation* several wayes; I will instance only in three, which are *imitable* and *attainable* by other private persons:

First, *David* as a Private person did serve his generation by bewailing the sins and provocations of the Time and Age wherein he lived. So *Psalm* 119. 136. *Rivers of tears run down mine eyes because men keep not thy Laws.* David doth not only now and then drop a Tear, but mourns constantly, mourns impetuously, until his tears (like the waters in *Ezekiel*) swell into a River, and that (not only for his own sins, but) for the sins of others; for the sins of the Times: and that was one *special service* and office of

love

love done for his *generation*. Thus *Lot* was ſerviceable to *his* generation when he lived in *Sodome*, 2 Pet. 2. 8. Thus *Ezra* was ſerviceable to his generation, *Ezra.* 9. 6. Thus *Jeremiah*, Jer. 4. 6. Thus the godly in *Ezekiels* dayes, *Ezek.* 9. 6. It is Eminent *Service* done in and to *our generation* to bewail the ſins of it.

Secondly, *David* as a *Private Perſon* did *ſerve his generation* by making *interceſsion* and ſupplication for them, by thruſting himſelf into the gap and interpoſing himſelf between the wrath of God and the poor people. So 2 *Sam.* 24. 17. *Lo I have ſinned and I have done wickedly, let thy hand I pray thee be upon me and upon my fathers houſe.* *David* here offers his own neck to the *Sword* of Divine *Juſtice* to ſave the people. This was a powerful Interceſſion, an excellent *Service* done to his *generation*, upon which the Plague was ſtayed. *David* here did by the Angel, as the Angel did by *Abraham*, when *Abraham* had ſtretched out his drawn ſword over *Iſaac* to ſlay him, the Angel catcheth hold upon his ſword and ſtayeth his hand: So here the Angel had ſtretched out his drawn ſword

over

over *Ierusalem* to destroy it, and *David* comes and catches hold of the sword and stayes the Angel and saves *Jerusalem*: this was excellent service done to his *generation*. Thus also *Moses* did serve his generation, *Exo.* 32.31. *Num.*16.40. Thus *Samuel*, thus *Ieremiah*, thus *Daniel*, thus *Ezra*, thus the holy men of God from time to time have done *service to their generation.*

1 Sam 12.23
Jer.18.20
Dan.9.
Ezra 9

Thirdly, *David* as a Private Person served his *generation* by *walking* before them in the *example* of an *holy, unblemished, beautiful Conversation.* God, you know, every where gives this Testimony of him, That he was a *man after Gods own heart*: So Eminently *Exemplary* was the life of *David* for holinesse and uprightnesse, as that it is made the *Standard* and *Measure* of the *uprightnesse* of others. And all that followed after him in the line of succession are reputed either *good* or *bad*, according as they *walked* or *walked* not in the steps of their Father *David*. *David* led the *way* and set the *coppy* of a *holy life* not only to his *own generation*, but to the *generations* that *succeeded*

ceeded after him. And thus every godly Christian may and must serve their generation. Being *harmeleſſe and blameleſſe, the ſons of God, without rebuke, in the midſt of a crooked and perverſe generation among whom you ſhine as Lights.* Phil. 2. 15. Every Christian man and woman the worſe the generation is in which they live, the better they ſhould ſtrive to be; that they might be as ſo many Stars in a dark night, ſhining before others, and guiding their wayes by the light of a gracious and holy Example. So did *David*, and thus ſerved his generation in his *Private Capacity*.

Secondly, In his *Political Capacity*, as a Magiſtrate, as a King: *David ſerved his generation* by adminiſtring *Judgment* and governing righteouſly. *Pſal. 75. 2. When I ſhall receive the Congregation I will judge uprightly.* Pſalm 101. 8. *I will early deſtroy all the wicked of the land, that I may cut off evil doers from the City of the Lord.* Thus *Phinehas* alſo *ſerved his generation*, Pſalm 106. 30. *Then ſtood up Phinehas and executed judgment, and ſo the plague was ſtayed.* *David* in the whole courſe of his Magiſtracy *ſerved*

his generation by making the *peoples good* the *publick good*, the *good* of the *generation* in which he lived, the end of his government, and not his own Pompe and *grandeur*. In which respect it is said of him, *Psal.*78.72. *That he fed* (or governed) *the people according to the integrity of his heart*; whereby he attained that happinesse that few Kings and Princes that ever were in the world have had besides him. That the people found no fault at all with any thing he did in his Government. But *whatsoever the King did pleased the people*, 2 Sam. 3. 36. Why? Because the people evidently saw that whatsoever the King did he sought their peace, and prosperity, and welfare in it. Thus he served his generation in his *Political Capacity*, as a *Magistrate*.

Thirdly, In his *Ecclesiastical Capacity*, and as a *Church-Member*: David served his *generation* in the things of *Religion* and of the worship of *God*. For,

First, Whereas before the dayes of *David* Israel had been destitute of the *Ark* of God: (the visible Testimony of Gods presence among that *people*, and

1 Sam. 4. 21

so.

so their glory) The Ark had now for a long time been a stranger to Israel, and for a longer time been a stranger to the Tent and Tabernacle which was its resting place. *David* was the first man that made the motion for bringing back the *Ark* to the Tabernacle of the Lord, 2 *Sam.* 6. And when they were discouraged in their first attempt by the breach which God made upon them for a miscarriage and irregularity in that action; *David's* heart was so set upon the work that he could not be taken off, but after a little pause he sets upon it a second time and with a great deal of joy and triumph brings the *Ark* home to *Jerusalem*, though not without the slighting and scorn of his own wife *Michol*.

Secondly, Thinking it an unbecoming thing for himself to dwell in a house of Cedar, when the Ark of God dwelt in Curtains, he resolved with himself to build an house, a Temple for the Ark of God to dwell in: And although God expressly forbad him to do this, because he had designed another hand for that work; yet such was *Davids* love to, and zeal for *Religion*, that he prepares 2 Sam. 7. 2.

all materials needful for so Magnificent a work. *Now I have prepared* (saith he, 2 Chro. 29. 2, 3) *with all my might for the house of my God, gold, and silver, and brasse, and iron, and wood, and onix stones, and stones to be set, glittering stones, and stones of divers colours, and all manner of precious stones, and marble stones in abundance.* Thus *David* as a Member of the Church served his own (and after) generations in the things of God, in the promoting of Religion and the worship of God. And thus *Ezra* and *Nehemiah*, thus *Zerobabell* and *Joshua served their generations.*

Yet further, *David* as a man extraordinarily inspired by God, did serve *his generation* by Composing *Psalms* to be sung publickly in the worship of God which are upon record as parts of holy Scripture, and by *Methodizing* and *Regulating* the worship of God as to the courses of the *Priests* and *Levites*, and the several offices that each of them were to attend upon in their Courses, 1 *Chro.* 23. As also by drawing up and delivering unto *Solomon* the Scheme or Platform of the Temple which *Solomon* was to build.

build. All which things referring to the worship of God; *David* took upon him to order, not simply as he was a *King*, but as he was a *Prophet*, one extraordinarily and infallibly directed by *God* in these particulars, as may be collected from 1 *Chron.* 18. 12. where it is said, *That David had by the Spirit the Pattern*, &c. And again, verse 19. *All this*, said *David*, *the Lord made me understand in writing by his hand upon me.* So that this President of *David* may not be drawn *in Exemplum* by other Godly Princes; and it is (*pace tantorum virorum dixerim*) a mistake in some who would give unto the Magistracy a kind of a Supreme & Legislative power *in Sacris* (which is indeed the sole Prerogative of Jesus Christ) from this example of *David*. But unless all Magistrates had the same extraordinary Spirit and Office that *David* had, they may not presume to do as *David* did. And yet Princes and Magistrates have enough still in *Davids* Example to imitate and to serve their generation. He in all his capacities, *Private*, *Publick*, *Civil*, *Religious*, did serve his *generation* with the utmost of his abili-

ties, Ordinary, Extraordinary; O that others would do so! it would certainly be their praise & honour as it was *Davids* here. It is an honour to the greatest upon earth *to be* serviceable *to* and *in* his *generation*.

Confirmatio Doctrinæ à Ratione.

And it must needs be so, because that *Man* who serves his *generation* doth *good*, and makes it his design to *do good*, not to some *few*, but to *many*, yea, to *all*, so far as it is possible for him in his *Sphere* and Capacity to attain. And hereby *first*, Evidences the richer stock of Grace. *Secondly*, Fulfils the end of his Creation; And *thirdly*, Comes neerest those beings which are most excellent; and all this is honourable.

First, (I say) Such a *man* as serves his *generation*, the *more* service he doth, the *Richer* stock of *Grace* and *Goodness* he evidenceth to be in him: *Bonum quò communius eò melius*. That Conduit that is able to supply a whole City with waters, certainly hath a more full Spring then that which can supply but one street. The Sun which serves all the world with light certainly hath more fulness of light in it then ten thousand Candles set up all

at

at once. So here, that man that can do good and be profitable and servicable not only to himself (*Job* 22.21.) to his own family and kindred, but to the whole Age and Generation he lives in; that man hath a rich Spring and Fountain of goodness in him. Certainly it is a great honour to such a man.

Qui sibi nequam cui bonus.

Secondly, Such a *man* in some measure fulfils the end of his *Creation*, which is to glorifie God in *being good* our selves, and *doing good* to others, to *all* as much as in us lyes. And this the very Heathen could see. *Non solum nobis nati sumus sed Partem Patria, &c.* And therefore the more *generally* and *universally* serviceable any man is in his *generation*, the nearer he comes to the *End of his being*; yea,

So Cicero before him. Plato.

Thirdly, The nearer he comes to those *beings* which are *most excellent*: There is nothing in the whole visible Creation *more excellent* then the *Sun* in the firmament; nor nothing more serviceable, giving light, and warmth, and influence to al the creatures under heaven. Among all the creatures of God, *visible* or *invisible*, none more *excellent* then the *Angels*;

no, not none so *Serviceable*; Heb. 1. 14. *Are they not all Ministring Spirits, sent forth to Minister for the good of them that believe?*

4. Yea, The Lord *Jesus Christ* himself, who (as Man) is the first begotten of every creature, *higher then the Angels*, yet he took upon him the *Form of a servant*, Phil. 2. And professeth, *That he came not to be ministred unto, but to minister*, Mat. 20. 28. Yea, and now that he is in Heaven exalted to the highest top of *Majesty* and *Glory*, *Far above all principalities and powers, and every name that can be named*, yet still he continues the *Minister of the Elect*. And (with all Humility and Honour to his Blessed Majesty be it spoken) *Serves* them as their *High Priest*, making continual *Intercession* to God for them.

5. Yea, *God himself* as he is *Primum & Optimum* the *first* and *best* of *beings*, so he is the *most Communicative*: *He gives to all life and being*, Act. 17. 23, 28. *He upholds all things by the word of his power*, Heb. 1. 3. *He is good, and doth good to all*, Psalm 145. 9. And therefore the more *generally* and *univer-*

sally

fully good and useful any *man is*, the *more like* he is to *Angels*, the *more like* to *Jesus Christ*, the *more like* to *God himself*. It cannot therefore but be a *great honour* for any man to *serve his Generation*, which is to be a *Common blessing*, a *Publick good*, and so to be *like God himself*.

I have given you briefly the *Explication* of the Point, I come now to the *Application* of it. *Applicatio Doctrinæ.*

And here I might in the first place take up a bitter *Lamentation*, or rather *Reprehension* against multitudes amongst us that are very *faulty* in reference to this great *duty* of *Serving* their *Generations*. 1. πρὸς ἔλεγχον.

First, Some there are that *live wholly to themselves*, mind only themselves and their own private good and interest. All their cares, thoughts, studies, affections are confined to themselves, centred upon themselves; they mind not, regard not the good of the Age and Generation they live in; they care not how things go in publick, sink or swim, so they may abound in ease, wealth and prosperity; all their care is to inrich themselves

and

and greaten their Families. Mark what the Holy Ghoſt ſaith of ſuch a man, *Pſalm 49. v. 11, 12, 13, 16, &c. Their inward thought is, That their houſes ſhall continue for ever, and their dwelling places to all generations*, (And that's all they take thought and care for, and therefore) *they call their Lands by their own Names*; as if they made account by this device to Immortalize their names, and Conſecrate them to Eternity, as much as if they had been the moſt ſerviceable men that the earth did ever bear. But what ſaith the Holy
Ver. 12 Ghoſt? *Nevertheleſs*, (for all their calling their Lands by their own Names) *Man being in honour continueth not: he is like the beaſts that periſh.* He periſheth and his memorial is periſhed with him. *Pſalm 9. 6. His remembrance ſhall periſh in the earth, and he ſhall have no name in*
Ver. 13 *the ſtreet*, Job 18. 17. *This their way is their folly.* Whatever it be in the eyes of men, it is *meer folly* in the ſight of God for any to think to perpetuate their names by heaping up *Lordſhips*, and *Manors*, and *Towns*, and *Calling* them by their own *Names*, *this their way is their folly*,

folly. Yet their posterity (as very fools as themselves) *approve their sayings*, tread their steps. Against this *folly* the Holy Ghost gives the godly a *Caveat*, v. 16. *Be not thou afraid when one* (that is, such an one as he had been speaking of before, one that seeks not the good of his generation, that seeks nothing but to greaten himself and his family. Let it be no temptation to thee when such an one) *is made rich, when the glory of his house encreaseth. For when he dyeth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul,* (saying with that fool in the Parable, *Soul, thou hast much goods laid up for many years, take thine ease, eate, drink and be merry*) yet none else blessed him. *And men will praise thee when thou dost well to thy self. Men*, that is, some men, *will praise thee*, flatter thee *to thy face when thou dost well to thy self*, yet he that serves not his *own generation, shall go to the generation of his fathers, he shall never see light* &c.

Secondly, Others there are who are so far from *serving* the *age* and *genera-*

tion

tion wherein they live, that they ſerve themſelves of the age and generation they live in. Theſe are ſuch as make an advantage to themſelves of the troubles and calamities of the times wherein they live, and build their own Neſts upon the Publick ruines. Theſe in ſtead of ſerving their generation, are the Plague and Scourge of the generation they live in: *Wo unto him that buildeth a Town with blood, and eſtabliſheth a City by iniquity*, &c. Hab. 2. 11.

3. Again, Others in ſtead of ſerving the *generation* wherein they live, they are the *ſhame*, the *burthen*, the *reproach*, *Ulcus et Carcinôma*, the *ſcab*, the *plague* of the *generation* they live in. Such are all profane ungodly perſons, drunkards, ſwearers, adulterers and the like. How do theſe ſerve the *generation* they live in? or what do theſe ſerve for? but only to poiſon and infect the Age in which they live with their vitious converſations, to fill up the meaſure of its iniquities, and make it run over, and to haſten the wrath and vengeance of God upon themſelves and the Age they live in.

But

But I had rather spend that little time that remaineth in a second Use; and that is to exhort every one of you, seeing the *greatest honour that the greatest upon earth can have is to serve his generation*, O be exhorted to lay out your *selves*, your *utmost*, your *all* for the service of your generation. Whatever God hath blessed you with, devote it all to his service, and the service of your generation.

2. πρὸς παραὶ νεσιν.

Hath God blessed you with able parts? Lay out them for the service of your generation; so did *David* the extraordinary gifts of the Holy Ghost which he had received.

Hath God blessed you with able purses? grudg not them to the service of your generation. *David* did not, but *prepared with all his might* silver and gold, &c. for the building of the Temple.

Hath God given you Power, Interest, Authority in your generation? Improve that for the service of your generation; so did *David* his: serve your generation in your Private and Personal Capacities every one of you. And such

as God hath set in publick places, serve your generations in your Publick Capacities. *First*, Serve your generation in your Private and Personal Capacities

First, By bewailing the sins of the generation you live in; that you may all do, and that you should all do: and never did any generation call for tears more then ours.

Secondly, Serve your generation by standing in the gap; by pleading with God to turn away his wrath from this generation: Never more need then now, never fitter opportunities then now.

Thirdly, Serve your generation by the example of an Holy and Gospel-becoming Conversation. Never was that more needful then now, when the woful miscarriages of many Professors of the Gospel hath made the very *Name* of the Gospel and the Reformed Religion to stink in the nostrils of the Nations that are round about us, and hath hardened the hearts of many amongst our selves. O now labour to shine as lights in the midst of a crooked and perverse generation. Espe-

Especially those of you whom God hath set in Publick and Eminent places, in the *Magistracy* and in the *Ministry*, set you as *Lights* in a *Candlestick*, *Stars* in an higher *Orb*: O how should you willingly (with the Apostle) *spend and be spent* in the service of your generation, 2 *Cor.* 12. 15. One of the German Princes took for his Device a *Candle burning* in a Candlestick with this Motto, A. S. M. C. *hoc est*, *Aliis Servio, Meipsam Consumo*; I Serve Others, and Spend my Self. So should every one whom God hath set in publick place say and do. Even spend himself in serving his generation. To move you to this consider,

Ernestus dux Lunebergensis ex Phillippi Iacobi Manlianis.

First, It will be an *Honour* to you in *Life*, in *Death*, and *after Death*; yea it will be a *comfort* to you at the day of Judgment and when you come in heaven, that you did not spend your dayes in vanity, that you did not live *telluris inutile pondus*, but *served your generation*.

Secondly, Consider, you have but a *Little Time* to *serve your generation in*: It is but a *Span* but an *Inch* of time that you have to do service in.

Third-

Thirdly, Consider there are but few that seriously and conscienciously attend this work. We may take up the complaint of the Apostle, Phil. 2. 21. *All seek their own*; or that of *Rabbi Simmeon*, *Nathanielis F. Dies brevis & opus multum & operarii pauci, es merces multa & Paterfamilias urget*: The Time is short, the Work is great, the Labourers few, the Wages ample, the Master urgent, therefore *Dum vires annique sunt*, &c. while time and strength serves, serve your generation.

Drusii Apophthegmata Ebraorum.

Fourthly, Consider the number of those who serve their generation diminisheth and decreaseth daily: God hath lately taken away not only in other parts of the Nation, but here in *Essex* many excellent and serviceable ones in the *Magistracy* and in the *Ministry*. Men that were publick Blessings. And now last of all his faithful servant, the Reverend Pastor of this place, Mr. *Samuel Collins*, whose exceeding eminent serviceableness *to* and *in* his *generation*, I think, envy it self cannot deny, I say it again, Envy it self cannot deny but that he was, *A man exceeding serviceable in his generation*;

Transitio ad Celebrationem Defuncti.

tion, if any should, the stones of this place, yea, the stones of your streets and the walls of your houses would confute them. For who was the instrument, under God, of laying the foundations of Religion and godliness among you? was it not Mr. *Collins*? Who was the means of directing you into some kind of order and forme, as it were, of civil government in this Towne, and thereby into a way of more vigorous suppressing disorders, and more comfortable providing for your poor then is almost to be found again in any town in the County? Who laid the platform of these things amongst you? was it not Mr. *Collins*? Who was the occasion of building many houses (and as I have been informed, some whole streets in your Town) by increasing the number of your Inhabitants? was it not Mr. *Collins*? the sweet sound and savour of whose Ministry invited many from other places to come and seek a habitation among you, so that whatever he were to others, yet it cannot be denyed but he was to you, *a man serviceable in his generation.*

Nor can it be denyed but he was serviceable to others also. His usefulness was not confined to *one*, but diffused it self into *many places*. Not to speak of the *good* he did by his own *Sermons* preached abroad, how many Congregations have cause to blesse God for him, on the behalf of those faithful and godly Ministers, which he procured to be sent to them, by the interest he had in those persons of *worth & honor* to whom by present Laws the *Jus Patronatus* did belong?

Yea, how many have cause to blesse God for the Ministers that were brought up in his family, under his *Eye*, *Care*, and *Tuition*, who have since proved eminent and worthy instruments in the Church of Christ? I think scarce any man now living in *England* was more *serviceable* or more *happy* in this kind then he.

And I could have wished (had it been the good pleasure of God) that this imployment that is now cast upon me, had fallen upon the hand of some one of them to whom this Reverend Father might have said as aged *Paul* doth

to

to his beloved Son and Scholar *Timothy*, 2 Tim. 3. 10. *But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecution which came to me at Iconium, at Antioch, at Lystra, what persecutions I endured, but out of them all the Lord delivered me.* I would this work had fallen upon the hand of some of these who might have been *Testes Domestici & quotidiani*, daily and Domestick Witnesses of his Conversation among you.

For my part I was but a child when he was in the strength and glory of his Ministry. But thus much I remember, that when I was a child Mr. *Collins* of *Braintrie* was among those *men*, those *Ministers* whose *Names* God had made precious among his Saints.

Since I came to mans estate it hath been my unhappiness that I have been almost a stranger to him, having opportunity only to give him *seldome* and *short visits*. But what I have learned either by my own observation or by the observation of others, that I shall not spare to speak; not so much to his praise as

to the praise of God, *from whom comes every good gift, and every perfect giving*. And I know not better what particulars to instance in then those, concerning which the *Paul* appeals to *Timothy*, *Thou hast fully known my doctrine, manner of life*, &c.

The first thing I shall instance in is his *Doctrine*: As *Demosthenes* said *Pronunciation* was the first and *principal* thing in an *Orator*; so *Doctrine* is the first and *principle* thing in a *Minister*. I shal therefore first begin to speak of that.

I had the happinesse sometimes to be his hearer; once (I remember) some twenty years ago, drawn by the fame of the man, I came a Journey (of many miles) to sanctifie a Sabbath here, and to injoy his Ministry, when I neither knew him nor any in this Town, nor he, nor any here knew me either by face or name; and I received a great deal of satisfaction in the Doctrine I heard from him then, and so I have done as often as I have had opportunity to hear him since. And I appeal to you who have been his hearers (as I think some of you have been) all the time of his going out

and

and coming in among you, was not his Doctrine alwayes ſound? did he (in all the forty and ſix years of his Miniſtry among you, did he) ever broach any *Error*, or vent any one *Heterodox* or private Opinion? Nay, was he not alwayes a ſtrong and zealous oppoſer of them? You that were his *graveſt* and moſt *Judicious Auditers* ſpeak, and I know you will ſay his *Doctrine* was alwayes *Sound*; yea, and not only ſound, but *Profitable*, *Powerful*, *Succeſſful*: Witneſſe thoſe many ſouls that God gave in to his *Miniſtry*, and by his Miniſtry in to *Chriſt*, ſome whereof are now in heaven bleſſing God with him and for him; others are yet living in *New England*, and ſome I hope are yet living in *Braintree*, who muſt (if they will not be unjuſt and unthankful) ſay, *That though they had many inſtructers, yet in Chriſt Jeſus this was the man that begate them to God through the Goſpel.* His Doctrine was Powerful Succeſſful.

And in this Doctrine he was Diligent, Painful, Laborious, Conſtant: For forty years together and above he preached ordinarily thrice every week,

beſides his Sermons preached abroad, and occaſional Sermons at home. And even to this laſt winter (till it pleaſed God to give him a *Superſedeas* by that ſore ſickneſſe which at length ſerved him with a *Quietus eſt* in death, till then, I ſay) he continued to preach conſtantly & ordinarily twice every Sabbath day. I profeſſe I have wondred that he had ſtrength of body to do it, being almoſt fourſcore years old, and that he had liberty of Spirit to do it, his Miniſtry (even His) meeting with the ſame diſreſpect and diſcouragement that the labours of the reſt of Gods Miniſters generally meet with in theſe ſinful, ſlighting, unthankful dayes. But God had vouchſafed him a ſingular bleſſing, that even in his old age he was *fat and flouriſhing*, Pſalm 92.14. His *Underſtanding*, *Invention*, *Memory*, *Utterance* and other Miniſterial parts, they were as lively, as freſh and nimble now in his old age as in the prime of his years (at leaſt I may ſay they were more freſh and lively in him then in many of us who are far younger men.) That as it is ſaid of *Joſeph*, *His bow abode in ſtrength*. It is recorded of *Moſes* as a

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singular and *memorable* thing, That when he was one hundred and twenty years old, his eye waxed not dim, and his natural strength was not abated, *Deut.* 34. 7. And is it not as rare and memorable concerning this *faithful servant* of God, that when he was almost one hundred years old lack twenty, the *eye* of his *understanding* waxed not *dim*, nor his *spiritual* strength *abated*? But I see I must not bestow thus much time in Engraving every piece of this good mans *Character*: I proceed therefore to the next mentioned by *Paul*, and that is his *Life*, *Thou hast fully known my Doctrine Life*, &c.

2. The *Life* and *Conversation* was not only *Unblameable* and without *Rebuke*, but *Holy*, *Exemplary*, *Edifying*. He was none of those that did with the *Stoicks*, λέγειν τὰ καλὰ ποιεῖν τὰ αἰσχρὰ *speak well*, but *do ill*: Having *Jacobs* voice, but *Esaus* hands. He was none of those *Statuæ Mercuriales*, that serve only to point others the way to heaven, but never move one foot in that way themselves. But as he *preached* so he *lived*: His *Doctrine* was the *Rule* of his *Life*,

and his *Life* was the *Example* of that *Doctrine*. I may say of him as *Bernard* doth of his *Humbertus*, *Factitium vobis Sermonem in omni famâ sanctitatis servus Dei exhibuit*: This servant of God gave you a Practical Sermon continually in his whole Conversation.

3. And this his *Life* and *Conversation* declares what his *Purpose*, his προθεσις was (which is the third thing there mentioned by *Paul*) in his entring into the Ministry, his purpose was not to seek great things to himself; No, no: you cannot but know that time was when the Staires of preferment were of as easie and open accesse unto him, as they are now to some others. And though he never sought *preferment*, yet *preferment* sought him: And if places of greater Eminency and greater Profit could have tempted him, *Braintree* had never enjoyed his Labours so long, nor been to bewaile his losse now; But as *Gregory Nazianzene* preferred his little Village where he was Pastor before populous and eminent Cities, so he this Town of *Braintree*. He was resolved, *Hanc spartam Ornare*. He had *purposed*, *resolved*, *de-*

voted himself, *a servant of the Lord Jesus Christ, and your servant for Christs sake*; you were *in his heart to live and to dye with*; you were his first, his only Love. O that none of you had ever given him cause to complain with the Apostle, *The more abundantly I love the lesse I am beloved.* In reference to this holy man, and what befel him in this *Congregation*, I have often thought upon that in *Exodus*, where it is said, *There rose up another generation which knew not Joseph.* O, Sirs, if you had all known (as some of you did) what service he had done for this poor Town, what a state when he came first hither he found *Braintree* in; and what a state and degree of eminency in profession and outward prosperity he (or rather God by his means and Ministry) had advanced it to, I am confident you would all have paid him the just *Tribute* of *Love* and *Reverence* in his *Life*, and *Honour* at his *Death* which many of you did and do.

I go unto the next particular and that is *Faith: Thou hast fully known my Doctrine, manner of Life, Purpose, Faith.* He was none

none of those, *Qui frigide & Fejune de fide differant*, that do discourse of Faith unto others coldly and overly, *Tanquam de terrâ incognitâ*. But as *Tertullian* speaks of the *Prayers* of the *Primitive Christians*, so it is true of his Preachings, They were *tanquam de Pectore*; His Sermons came from the Heart, he was a Preacher that could say with the Apostle *John*, 1 Epist. 1.1. *That which we have seen with our eyes, and have looks upon, and our hands have handled of the Word of Life, declare we unto you.*

The next thing the Apostle instanceth in is *Long-suffering*: Now the Long-suffering of this *Holy man*, if it were not sufficiently tryed in the time of his Health, if the forty six years time of his Ministry in this place, and the variety of tryals he met with in that time from men of several tempers and spirits; if that were not tryal enough of his Long-suffering, yet the many weeks of his sore and tedious affliction was. For many weeks was the hand of God heavy upon him in a sore *Quartane* Ague. And in all that time he never uttered one unbe-

becoming word, but lay quiet, contented, chearful in the frame of his Spirit all the time of his ſickneſs, till it pleaſed God to put an end to his dayes. Here was Long-ſuffering.

For his *Charity*, though I ſay nothing, I am ſure there are enough who will proclaim it: I believe there is ſcarce a poor man or woman in all your Town but will acknowledg that in him they have loſt one of their beſt Friends, one of their moſt ready, chearful, tenderhearted Relievers of their neceſſities that they had in all the world.

There is one thing more in theſe Miniſterial Perfections ſummed up by the *Apoſtle*, and I know that ſome of you watch to hear what I will ſay of that, and that is *Patience*. And may I ſpeak the truth, I never heard any thing laid to the charge of this holy man in all my dayes but ſome defect in this particular, *ſome want of Patience*. Now ſuppoſe that this charge were true, why? may not the want of this one particular Grace be over-lookt where there is ſuch a full confluence of other Graces? What Man, what Saint is there living upon

upon the face of this earth, that wants nothing? This Holy man of God (say some) wanted *patience*, and are there not other men that want the *wisdom* he had, the *gravity* that he had, the *sobriety* that he had in the use of meats, and drinks, and apparrel, the *charity* that he had, the *modesty* and *humility* that he had? And yet all these can be over-lookt in them, only this one want of *patience* must be objected against him. But I beseech you tell me (some of you) what was this want of *patience* and in what cases? For there are cases wherein to *want patience* is not a *fault* but a *duty*: there are cases in which good men, holy men *may not* be patient, *cannot* be patient, *ought not* to be patient. Even *Moses* himself, the *pattern* of patience, the *miracle* of patience, having to do with a froward and gainsaying people, hath much ado sometimes to keep the bounds of *patience*, yea, meets with some occasions in which he dares not but shew *some impatience*. If the people in his absence set up a *golden calf* and worship it, *patience* can hold no longer; then how impatient would *Moses* have been if this had been done in his presence and

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before his face? If the people despise and loath the *Manna* of the Lord, if *Core*, *Dathan* and *Abiram* will rebel against the Lord by taking to themselves an *Office* about the Holy things, to which the Lord hath not called them, and so make a *Schism*, a *Sedition* among the people; *Moses cannot*, *must not* be patient in these cases. Now I beseech you, what were the cases in which this servant of the Lord shewed any Impatience at any time? were they properly his own concernments? when people withheld his Maintenance from him was he impatient then? Did he molest any? Did he hale them before the Judge? When people despised him, opened their mouths in scornful, reproachful manner against him (as many delight to do against all the Ministers of Christ Jesus) was his impatience then? Being reviled, did he revile again? Surely no: but if when he saw people slighting the precious *Manna* of the Word, setting up the *Idols* of their own brain in stead of Gods Ordinances, sowing *Schism* and division among the people committed to his charge; if upon such occasions as

these

these his Spirit was stirred in him, shall this be imputed as a fault to him?

Nam quis iniqua
Tam Patiens Gentis vestræ ferreus ut teneat se.

This leads me to the last thing, *Persecutions* and *Afflictions* which he suffered: Not from the hand of *Publick Power*; from that his own Integrity and Prudence, and (principally) that hand which upholds the Stars in his Church, preserved him all his dayes under all that variety of changes that hath passed over us. But I mean *Persecutions* and *Afflictions* from *private* hands: Not at *Lystra*, *Iconium*, and *Antioch*; not among *Heathens* and *Jews*, but at ——

But I will draw a Curtain here: *The Lord hath now delivered him out of them all*; and I will not make these wounds *recrudescere*.

The Lord look upon this poor Town in Mercy, and overlook all the failings and miscarriages of his people in it; and send a man among you (if it be his good pleasure) that may continue as long with you as this holy man did: And may do as much good among you

as he in his *Generation*; that though he find you divided, may unite you, and may reſtore you to your priſtine ſtate of Beauty and Unity, wherewith God had ſometimes dignified you. *Amen. Amen.*

FINIS.